

They looked for a City
Which hath foundations
Whose builder and maker
is God. Heb. 11:10

By Faith Noah being
warned of God of
things not seen as yet
prepared an Ark to
the saving of his house.
Heb. 11:1

They looked for a City
Which hath foundations
Whose builder and maker
is God. Heb. 11:10

By Faith Noah being
warned of God of
things not seen as yet
prepared an Ark to
the saving of his house.
Heb. 11:1

The Megiddo Message

Devoted to the Cause of Christ

The Grand Plan of the Ages

A PATIENT TO HER NURSE

WHAT WILL BRING ABOUT A NEW WORLD?

PULLING UPSTREAM

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

"HEARKEN, O DAUGHTER, AND CONSIDER"

Vol. 42, No. 13

June 18, 1955



THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

June 18, 1955

To Aid Your Bible Study

The Megiddo Message

is published for the dissemination of Bible truth alone. It will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

Subscription rates 1 year \$1.00
 Six months .50

Subscribers, please send in names of your friends who may be interested in reading this publication, for free sample copies. No obligation on your part or theirs.

Instructive Booklets

Each booklet is a complete subject of itself. They make the Bible understandable and interesting to study.

HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?
THE KINGDOM OF GOD
THE GREAT APOSTASY
AFTER DEATH, WHAT?
HELL AND THE DEVIL
SPIRITUAL CREATION
THE HOLY SPIRIT
THE SABBATH
TRINITY

Complete set \$2.25
Single copies20
History40

THE KNOWN BIBLE AND ITS DEFENSE

IN TWO VOLUMES

By the late Rev. Maud Hembree

As a further study of the Scriptures these books are invaluable to the earnest student. They were designed to bring men and women back to the Bible, and to defend its pages from the attacks of the skeptics, infidels, and atheists. Many perplexing questions and seeming contradictions are answered in a direct and fearless manner. Fabrikoid binding.

Vol. 1, 384 pages \$1.50
Vol. 2, 404 pages 1.50
Both volumes 2.50

A Service for Parents

In response to the increasing public demand we have a growing children's literature department.

Sunday School leaflets—interest-catching, attractive, colorful—are available for all, from tots to teen-agers. Also several books are in circulation, which are listed below. Some of these offer not only something to read about the great characters of Bible history but something to do—a delight to eager little fingers.

Parents who have awakened to the tragic effects of comic magazines and other nonsensical attractions to the juvenile mind which radio and television are bringing into their homes, are welcoming these "helps" with amazing gratitude as a guide to high moral ideals.

Parents, teachers, guardians, yours is a great responsibility. Day after day in your home you are weaving the moral fabric of the rising generation; you are fashioning the character of tomorrow's men and women. The tender years of a child's life are when the deepest impressions can be made. Do not allow this formative period to slip by without instilling high and noble principles into your child's mind.

Pictures for Busy Little Hands to Color, Cut Out and Paste

Twenty-two pages. Wholesome childhood scenes in poster pictures to be colored, cut out and assembled. Size 9 by 12 inches.

Price35

Bible Story Color Book

Thirty-two delightful short stories of favorite Bible characters, with illustrating pictures to color. Size 8½ by 11 inches. Instructive, entertaining. Price,50

DANIEL

Forty-six pages, illustrated. A story for youthful minds, related in an appealing and inspirational manner. Price15

The Story of JOSEPH

Eighty-three interesting pages, with full-color illustrations. This story is ever new to the young and old. Price15

Synopsis of our Faith and Work

THE Megiddo Mission is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

The Story of the Ages

(Our Cover)

UNIQUE as our cover design may appear, it shows the different episodes of how the Lord's message was delivered to His people. From Noah and all the Prophets down to John the Baptist and Jesus the message of the Kingdom is boldly heralded. Then it is carried with new power by the Apostles, and, though silenced through the Dark Ages, is revived in these days and once again the tidings of the Kingdom are heard. And it shall be heard until the appearance of the Prophet Elijah (Mal. 4:5) with divine power to expand the work on a gigantic scale which will consummate in the establishment of the Kingdom of God with Jesus Christ as Supreme Ruler. Then the hope of those who "looked for a city . . . whose builder and maker is God" shall be realized with a crown for all who have overcome.

THE MEGIDDO MESSAGE is published biweekly by the Megiddo Mission Church, 481 Thurston Rd., Rochester 19, N. Y. Subscription rates: One year, \$1.00; 6 months, 50 cents; single copies, 5 cents. In Great Britain and other sterling areas subscription fees are payable through the medium of the International Money Orders which can be secured through the local bank, or International Reply Coupons (current value, eight cents) which can be purchased at the post office. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address. Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

The Grand Plan of the Ages

—Summary of the Creation Allegory—

OUR nation's top news analyst, Elmer Davis, says in his latest publication, "Anyone takes a chance these days who writes for anything further ahead than tomorrow morning's newspaper." In this statement he expresses the apprehension, the feeling of insecurity which grips the heart of America and indeed the whole civilized world. The future is heavily vested in obscurity. Anything could happen, so it seems. The meeting of the "big four" slated for this summer kindles a flame of hope. Yet no one is ignorant of the fact that we are now living in a thermonuclear era which makes the dangers of the past atomic tests dwarf by comparison, and specialists say that intercontinental rockets may be in use within the next decade. What then? Things seem pretty haphazard. Indeed man's history which is written in war and blood, carnage and cruelty seems to have taught but little, save the means of total annihilation.

Yet amid this apparent chaotic condition, a plan is at work—well devised and skillfully executed. This plan affords vision amid obscurity, design amid confusion, pattern amid purposelessness. This plan, though indiscernible to statesmen, politicians and royalty, is clearly seen by the student of Scripture to be slowly but definitely working itself out in the affairs of men, and even now approaching its consummation. The Author of this plan was writing for something further ahead than "tomorrow morning's newspaper," yet no element of chance is involved. The plan was set in motion nearly six millenniums ago, and the details concerning its progress and consummation recorded upon the pages of Holy Writ.

This grand plan of the ages, dealing with the moral perfecting and ultimate salvation of man, is outlined by means of an allegory in the first three chapters of Genesis. For centuries theologians have literalized this passage to their present peril. In the dark, medieval ages of man's reasoning he would accept any fable prescribed by the church, whether a literal six-day creation program enacted six thousand years ago, grass leaping up the shoulders of the hills before ever a single ray of light left the eternal quiver of the sun, the natural man created in the express image of God, or woman from the rib of man. But now man has become much less gullible. Today when the ordinary layman is conversant with astronomical and geological facts concerning the age of earth and heaven, he pronounces such theological inconsistencies childish and absurd.

This places the false teachers in an extremely uncomfortable position, with their old, venerated fables becoming the subject of mass derision. Determined to save face, they are at present modifying their literal concept of Genesis; in fact within the last five years not a few books have appeared in print, assuring the reading public that Science does not prove the Bible wrong. Of course the new theories that are being developed are diverse and antagonistic (theologians never did agree), yet some of them savor of the possibility that Genesis is to be understood figuratively. However, to arrive at a consistent conclusion is manifestly beyond their skill.

Amid a changing theology the Word of God is the same yesterday, today and forever; its true meaning unaffected and its luster undimmed by modern scientific advancement.

For ten consecutive issues THE MEGIDDO MESSAGE has carried a series of discussions on *The First Three Chapters of Genesis*, showing that the symbols there employed by Moses, when rightly defined and elaborated by the other inspired writers, combine to reveal the beautiful, eternal truths concerning God's grand plan of the ages. For clarity we shall summarize here.

The Bible teaches that this earth was not created in vain (neither to be destroyed by the inventions of man, nor defaced by an ill-behaved society as we see it today), but rather to be inhabited by a race of righteous individuals who will carry out God's purposes perfectly (Isa. 45: 18; Num. 14: 21). We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6: 10), and we are confident that this prayer of our Lord's shall meet its fulfillment in the consummation of God's grand plan of the ages. The initial chapters of Genesis describe the means by which this Utopian state is to be realized—not through a process of literal creation but of spiritual creation which, in simple terms, is the work of cutting, carving, shaping, remolding the characters of men and women until they become fit members of a perfect and eternal society. These facts were stated in the introductory article of the series.

The second article of the series presented THE GARDEN OF EDEN as the place where this work of moral perfection is carried on. As a garden is a tract of fertile land which yields to cultivation, so the Garden of God is composed of men and women in whose hearts His Word takes root and flourishes abundantly. Numerous passages of Scripture define the Garden of Eden in this manner and reveal the error of all creed-bound fundamentalists who still insist it to be literal. Song of Solomon 4: 12 teaches the garden to be the Church, and Isaiah 5: 7 is explicit: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant."

The third of our series, THE RIVER AND TREES OF EDEN, enumerated some of the many "helps" which are at man's disposal in the garden. There is the river of life to cleanse away all filthiness of the flesh (Ps. 65: 9; II Cor. 7: 1); also the tree of wisdom, the fruit of which is for meat, and the leaf for medicine (Prov. 3: 13, 18; Ezek. 47: 12). The trees also symbolize the constant growth in character which is required of all workers in the garden. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Ps. 92: 12).

The fourth of our series, THE SERPENT OF GENESIS, defined the Bible serpent as evil men and women, such as the Pharisees of Jesus' day (Matt. 23: 33). Broadly speaking, the serpent tendencies form a part of every member of the human family. We are "by nature the children of wrath" (Eph. 2: 3). Only by resisting and exterminating the serpent do we become children of God.

Religious publications which still carry illustrations of a literal serpent in Eden are relics of medieval thinking. No such serpent has ever been encountered, but the serpent of Genesis will remain alive, active, visible, as long as the conduct of evil men and women goes unrestrained.

THE CURSED GROUND, fifth of the series, teaches that certain portions of the garden where the seed was sown in the hearts of men which might have been productive of the fruits of the Spirit yielded only briars and thorns, the works of the flesh. Such ground shall certainly be subject to the curse of the Judge when the harvest is gathered and the wheat separated from the tares. Thus we see that the Word of God sown in the hearts of men produces not only the faithful Church, but an unfaithful class as well.

Sixth of the series, THE HEAVENS AND EARTH OF GENESIS, described the moral perfecting of men and women by means of another symbol which the allegory employs, the creation of a new heaven and a new earth. This is the identical development which goes on in the garden, the same plan of the ages in motion. It is the preparation of a perfect society to populate the Utopian world, only stated in other terms.

We read in Genesis 1:1, "In the beginning God created the heaven and the earth." *Heaven* in Scriptural phraseology signifies *rulers*; and *earth*, *subjects* (Isa. 1:2, 10). By consulting Peter we find the distinguishing characteristic of this heaven and earth—objects of God's new creation—to be righteousness. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).

We "look for," we earnestly pray, we eagerly anticipate such a society to replace the corrupt systems of the present. But when shall we see that righteous government for which our spirits yearn? Peter answers. Our Lord's Second Advent will bring the dissolution of the present arrangement and the inauguration of the "new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:10-12).

THE TWO GREAT LIGHTS OF GENESIS was seventh in the series. The lesser light which provides partial illumination in this night of spiritual darkness is God's Word (Ps. 119:105). To the Christian who seeks a place in the new creation, light is indispensable. By no other means could he guide his steps in paths of righteousness through this night of darkness. The greater light which shall arise in the new creation and dispel every cloud is Christ, the Sun of righteousness (Mal. 4:1).

These Scriptural definitions of the two lights of Genesis solve the problem of the literalists whose theory necessitates the impossibility that grass existed before the sun. The Bible defines the symbols to signify that *people* and not literal grass (Isa. 40:6) exist on earth long ages before the Sun of righteousness arises in the new world.

Eighth of the series was entitled THE MAN IN GOD'S IMAGE. God's grand plan of the ages is expressed in multiple ways. It is introduced in the allegory by the creation of new heavens and earth, and repeated by means of other parallel figures, as in Genesis 1:26 where we find that God purposes to make man in His image. That this is not the natural man is evidenced by his physical infirmity and moral instability. The man to be made in His image must be holy, even as He is holy (I Pet. 1:16). This man is multitudinous, composed of Christ the Head, and the Church His body (Col. 1:18). To develop the moral likeness of their Maker, members of the Church must become pure in heart and clean of hands. In the

words of Paul, they must be "created in righteousness and true holiness" (Eph. 4:24). This is a gigantic undertaking, and one might ask: Do the resulting benefits of a righteous life compensate for the effort involved? The Wise Man states the benefits and leaves us to judge: "*Righteousness delivereth from death*" (Prov. 10:2). Can any other effort of which humans are capable procure so rich a boon? Those who love life, who seek more of life than the meager taste which this brief existence affords, those who aspire to that richer, fuller, more abundant life where death shall be unknown, gladly yield the requisite righteousness. And when the Church becomes morally perfect it is clothed with immortality, death swallowed up in victory. Then it is that the man of Genesis is at last seen in his completed state, mentally, morally and physically like his Maker.

When this man has attained the physical likeness of his Maker he is given world-wide dominion, as the ninth article of our series described under the topic, THE MAN OF GENESIS RECEIVES DOMINION. His dominion is not to extend over the literal animal kingdom but rather over mankind whose character traits are often comparable to those of the animal.

God's grand plan of the ages appeals to man's highest aspirations. It offers honor, glory, power, might, dominion in the world to come. Jesus said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26). This is the truth taught in Genesis 1:26.

The last article of our series appeared under the heading, ADAM AND EVE. It is a mistake to think that Adam and Eve were the first man and woman created by God, when their son, Cain, had no difficulty finding a wife in the land of Nod (Gen. 4:16, 17). Contrariwise, Adam and Eve were simply the first man and woman to enter the garden of the Lord, the first to agree to work for eternal life. By their actions, good and bad, they became symbolic characters for all time. Their names are employed in the allegory to represent two classes, faithful and unfaithful. We see glimpses of these two classes in all ages. There was Abel who brought a righteous offering, while his brother's was rejected by reason of the evil designs which he concealed in his heart. Christ's inner circle produced the beloved John, also the betrayer, Judas. Among Paul's disciples there was a faithful son Timothy, also a Demas who forsook him.

The Genesis allegory presents the sad but inescapable fact that many who embark to participate in God's plan of the ages shall never arrive at their desired ultimatum. The fault is not with the plan but with themselves. They covenant to work in the garden and then rest; they agree to resist the serpent's wiles and then yield; they promise to avoid the forbidden fruit and then partake. At Christ's coming this class, the unfaithful Adam and Eve, shall be dealt with according to their works. They shall be expelled from the garden, "driven from light into darkness, and chased out of the world" (Job 18:18).

At the same time the faithful Adam and Eve shall remain to bloom in perpetual vigor and unfading beauty in the Paradise of God—this earth made over new.

When at the end of the Millennial reign of Christ and His saints every offensive element is eliminated and naught but a perfect and eternal society remains, God's grand plan of the ages as outlined in Genesis shall be fully consummated. The earth shall be filled with the glory of the Lord, a righteous people who are saved with an everlasting salvation (Num. 14:21; Isa. 45:17).

(Continued on page 7)

A PATIENT TO HER NURSE

A SOFT MOON hung low over the rose-scented garden. The night wind had not yet risen, and every leaf and blossom rested. On a cool veranda, the frail, silver-haired invalid reclined in a wheel chair, too weak to lift her hand unaided, yet still able to enjoy for a brief period the enchanted beauty of the night. Nor had the deep spirituality and great life-wisdom dimmed in her eyes; even in her weakness and in the darkness her powerful personality could be felt. By her side sat her night nurse. A Bible lay on the young woman's lap; she had just finished reading, at her patient's request, the first Psalm, with its classically simple yet forceful description of the contrasting states of the righteous and the ungodly. Her fresh young countenance was sober and thoughtful in the moonlight.

"I have often wondered," said the nurse at length, "if righteousness pays. How many times we have seen the ungodly prospering while the righteous person can scarcely get along. If a person has a little money, he can do almost anything and cover it up. Yes, even the ministers will daub them over and say they are ready for glory if they pay well to the church."

"But, my child," replied the aged gentlewoman, gravely, "remember that that is the covering of man and not of the Lord. 'Her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord, when the Lord had not spoken.' But what of the end of the matter?"

"I realize that one is so apt to lose sight of the future when the present looms up so large."

"Yes, 'the things which are seen are temporal, but the things which are not seen are eternal.' Sacrificing the future for the present is a weakness of will, a crumpling of spine, a folding up of character."

"But"—resentfully—"they get by, and are well spoken of, too."

"My child, we should not be satisfied to achieve a mere reputation without achieving the character to sustain it. The mere love of reputation or self-advertisement is one of the deadliest forms of vanity that ever cursed the children of men. So while striving by all honorable means to win and retain the good opinion of all good people, remember that a man's reputation is only what men think him to be, his character what God knows him to be."

"But, how can one form this character?"

"The rule is simplicity itself, though the application be difficult. A man may form his character to a great extent through the sheer force of habit. An act often repeated hardens into a habit; a habit long continued petrifies into character. As a bough that has once been bent will bend the more easily in the same direction when subjected to the same force, so the soul that has yielded to the seductions of evil loses something of its power of resistance. On the other hand, every successful resistance of temptation strengthens the man and weakens the power of evil."

"Yes," the nurse agreed, "I know when one resists temptation it is the stepping-stone to higher ground."

"Remember it always, my child; also that the knowing that is not translated into doing is a tree that bears foliage but no fruit."

By pressing steadily forward in life most of our perplexing questions are answered and our doubts resolved.

FORWARD

You will never see driftwood floating upstream.

Let me stand still upon the height of life;
Much has been won, though much there is to win.
I am a little weary of the strife;
Let me stand still awhile, nor count it sin
To cool my hot brow, ease the travel pain,
And then address me to the road again.

Long was the way, and steep and hard the climb;
Sore are my limbs, and fain I am to rest.
Behind me lie long sandy tracks of time;
Before me rises the steep mountain crest.
Let me stand still; the journey is half done,
And when less weary I will travel on.

There is no standing still! Even as I pause,
The steep path shifts and I slip back apace.
Movement was safety; by the journey-laws
No rest is given, no safe abiding-place,
No idling in the pathway hard and slow:
I must go forward, or must backward go!

I will go up then, though the limbs may tire,
And though the path be rugged and unseen;
Better with the last effort to expire
Than lose the toil and struggle that have been,
And have the morning strength, the upward strain,
The distance conquered, in the end in vain.

Ah, blessed law! for rest is tempting sweet,
And we would all lie down if so we might;
And few would struggle on with bleeding feet,
And few would ever gain the higher height,
Except for the stern law which bids us know
We must go forward or must backward go.
—Sel.

WORK

Never fear work—good hard work. It is in reality a friend of man, a cure for many an ill, a preventative of such disaster as indolence and "rusting out."

Rarely do people work themselves to death; if it so happen, it is more likely to be the tension under which the work is performed, as insatiable ambition or such. Work unhurried, unworried, is more often a preserver of physical well being.

Consider the case of the friend who, his son relates, went to work in the British mines, lugging or dragging loads of coal, at the age of nine! It was by no means easy work nor short hours—and a not-to-be recommended extreme. But—he still is quite well and able to perform daily chores about his home 88 years later at the age of 97!

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" (II Timothy 2:15).

"The cool of the day is advancing,
The journey almost complete;
Soon the Master's voice will be calling
His laborers to a place of retreat,
Where the stormy winds of the tempest
Cannot prevail o'er His flock;
For they listened when He was calling,
They answered His timely knock."

What Will Bring About A New World?

THERE is a question that burns in the heart of every serious-minded person: Is this earth forever to be torn by bloodshed, strife, and devastation? Is the angelic song, "On earth peace, good will to men," never to be fulfilled? Will the promised Messiah Himself return from Heaven to establish a real, tangible Kingdom which shall fill the earth with the glory of God as the waters cover the sea; and can we have any Scriptural assurance that His coming is near, that the time is "at hand" for His Kingdom to come and His will be done in earth as it is in Heaven?

That He once had a kingdom on the earth, a real, literal kingdom, with Saul, David, Solomon and other rulers, is established by both the Bible and history. That literal kingdom continued for four hundred and ninety years. Because of the wickedness of its rulers and subjects, it was overthrown: first, partially, when the ten tribes were captured by Shalmaneser, king of Assyria; later, when Nebuchadnezzar, king of Babylon, carried away the remaining tribes. After seventy years of Captivity an attempt at recovery was made, the temple rebuilt, and Jerusalem partially re-established, only to meet with complete demolition and destruction under the army of Titus and Vespasian, A. D. 70.

These three overturnings were enumerated by Jehovah through the Prophet Ezekiel (21: 26, 27): "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

How long was the kingdom to be in ruins or remain overturned? "Until he come whose right it is." Was it a real kingdom that was overturned? It most certainly was. Who is the one whose right it is? and when He appears, will the Almighty give the Kingdom to Him? We will listen to the Angel Gabriel as he answers the question, for we read in Luke 1: 26, 27 that he "was sent from God unto a city of Galilee, named Nazareth, to a virgin . . . and the virgin's name was Mary." He then told Mary (vs. 31-33), "Thou shalt bring forth a son . . . and shalt call his name Jesus . . . and the Lord God shall give unto him the throne of his father David . . . and of his kingdom there shall be no end." Hence it is clearly apparent that the Kingdom to be given to Jesus is to be a real Kingdom, just as the kingdom of David was real and tangible.

The spiritual reign of Christ in the heart we do not dispute. This is the reign of Christ by His Truth in the affections of His people; but any number of such reigns would not fulfill the prediction the Angel made to Mary. We ask: Did Jehovah give unto Jesus the throne of His father David when He was still on earth? or has it ever been given to Him? The answer is, emphatically, No.

Is there any importance attached to an understanding of the subject of the Kingdom as promised to Jesus? It is obvious that it is of vast importance; for in the Divine economy the Kingdom of God was of such importance that after Jesus was grown to manhood and started out in His ministry, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Luke 8:1). The "glad tidings" or "gospel of the kingdom" are one and the same, and it was of such importance to know and believe the glad

tidings that not only Jesus heralded it forth but He sent out the Twelve to proclaim it.

Jesus' Second Coming Predicted

The disciples were not deceived as to the nature of the Kingdom, but at first they erred in thinking it would be established at Christ's first coming. We are told in Luke 19: 12, 13 that as they neared Jerusalem, which they knew was to be the metropolis of the future Kingdom (Matt. 5: 35), "they thought that the kingdom of God should immediately appear." What did Jesus say to them? did He say that the Kingdom was spiritual, in the heart, and that they were carnal to think of a literal Kingdom on the earth? No. He enlightened them and informed them that the time had not yet come to establish His Kingdom, but that it would surely come at the appointed time; and He illustrated it by a parable:

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Here Jesus taught as plainly as truth could be presented, that He Himself was the one represented by a nobleman, that He was going into a far country, even Heaven itself, and His followers were to occupy until His return to establish His Kingdom.

Did God ever give unto Jesus the throne of His father David while He was here on earth, or has it ever been given to Him? Turn to Matt. 23: 37-39 for the answer. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Thus it is plain that instead of the kingdom being given to Jesus at His first coming, it was still left desolate. Not only that, but He also predicted a still greater desolation in the destruction of their city and that the people should be subjected to "great distress in the land. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 23, 24).

In John 13: 33 He said to His disciples: "Yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." The disciples could not go where He was going, but He did not leave them comfortless. He gave the gracious promise in chapter 14: 3, "I will come again, and receive you unto myself; that where I am, there ye may be also."

How will Jesus come again? We will let Him tell us in Matt. 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Did Christ come in all His glory at the first advent? Could this possibly refer to the Truth in the hearts of men? What folly! Consequently we look for Jesus to return and build again the tabernacle of David and commence His glorious and triumphant reign in due time, in fulfillment of the testimonies already adduced, and also from many more of like import.

Jesus not only preached the Kingdom of God before

His crucifixion, but continued to proclaim it after His resurrection, "Being seen of them forty days and speaking of the things pertaining to the kingdom of God" (see Acts 1:3, 6, 10). One thought was uppermost in the minds of the disciples, a desire that the Kingdom should immediately appear. They seemed not to comprehend that Jesus was to leave them, and they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" When "He was taken up and a cloud received him out of their sight . . . they looked steadfastly toward heaven" evidently amazed and dismayed at the unexpected occurrence. His loving companionship of forty days had lifted the gloom which had overwhelmed them at His death, but here again their Lord and Master, their best Friend, was leaving them to mourn His absence. However, relief was at hand; angelic beings appeared upon the scene. "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This same Jesus shall come again, was the comfort given. And all who believe the Record will exclaim Amen!

Christ's Coming the Hope of the World

From that day forward this became the hope of the Apostles and all true believers; it was the central doctrine around which all their teachings revolved, the prominent feature of the glad tidings they proclaimed, the great event to which they looked for salvation and the restoration of the Kingdom of God on the earth. Jesus had told them that they should know and understand the times and seasons of His coming after that the Holy Spirit should come upon them. Therefore we read in Acts 3:19—21 how that after they were endued with power from on high the Apostle Peter exhorted the people to repentance and proclaimed the gladsome truth that God "shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Peter now understood that Christ would remain in Heaven until the time for the setting up of His Kingdom as foretold by all the Prophets. In Acts 15:14—17 the Apostle James also testified to the same truth as did Peter, "how God at the first did visit the Gentiles, to take out of them a people for his name." When did God visit the Gentiles? It was after the resurrection of Jesus, after the Jews had proved unworthy by slaying the Lord of Glory.

Now pay attention to the following verse: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Christ could not be said to *return* at His first coming, and would not return until after a people had been taken out from the Gentiles.

The Apostle Paul also gives wonderful evidence on this subject, in II Thess. 2:1—3. He told his brethren that the coming of the Lord would not occur in that day, and would not come until after there came a "falling away first, and that man of sin be revealed" which would "wear out the saints of the Most High" and "cast down the truth to the ground" (Dan. 7:25; 8:12). In reference to this same terrible apostasy from the truth, Paul said to his brethren, as we read in Acts 20:29, 30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

A long night of darkness was to set in, mankind would be turned away from these glorious truths to fables, before the Son of man should appear in His glory. How strikingly this apostasy foretold by Paul nineteen hundred years ago has been fulfilled and verified upon the pages of history, both ecclesiastical and secular! It is only necessary to read the history of Millenarianism to know that the second coming of Christ was the hope of the Christians of the first century; but, as the historian states: "It was the Alexandrian theology that superseded them, that is to say, Neo-Platonic mysticism triumphed over the early Christian hope of the future"—the true Bible hope that all future life depends upon a resurrection from the dead at the second coming of Christ.

It was just as Paul had said, the Jews rejected Christ's first coming, and the Gentiles refuse to believe in His second appearing; but in order to be accepted we must believe both. Jesus told the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." What nation is this? The answer is found in the words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). It will be only a little flock, a "peculiar people," a "holy nation," "zealous of good works," taken out from both Jews and Gentiles, ready to inherit the Kingdom at the coming of the Master.

What Will Christ Do When He Returns?

When Jesus returns to earth He will do what every right-minded man or woman would have Him do. He will establish a righteous government on earth, and "to this agree the words of the prophets; as it is written, After this I will return, and will *build again* the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:16, 17). Jerusalem will be released from the power of the Gentiles, rebuilt and proclaimed the metropolis of the world. The Kingdom will spread and continue to spread until the entire earth is brought into subjection to righteous laws. Under this beneficent rule, joy and gladness, peace and plenty shall fill the earth "as the waters cover the sea."

That the Kingdom will be restored according to the prediction and the disciples' hope, is evident from the fact that after the Apostles had been "endued with power from on high" at Pentecost, they still proclaimed that the Kingdom would be restored. They would not have done this if they had been mistaken in reference to it. They understood fully that it would be restored, and they revealed the time that it should be accomplished; and that time is not until after Jesus comes back from Heaven and in person performs this gigantic work, together with His faithful co-workers, "for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:13).

"Thy Kingdom Come"

When we pray the Lord's Prayer, "Thy Kingdom come," it means for God's will to "be done in earth as it is in heaven." That glorious age shall be brought about only by the coming of Jesus. Mankind shall then be set free from the tyranny of dictators and oppressors of every kind. Every righteous pursuit shall be encouraged, and every sinful and wicked device shall be suppressed by the firm rule of Divine law, until men will learn to love and obey the Author of these wonderful blessings; and glad anthems of praise shall ascend to God from earth's re-

mostest bounds for such marvelous manifestations of peace on earth and good will among men. This gladsome condition can be brought about only by the fulfillment of the prophecy in Zechariah 14: 9, "The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Then shall be fulfilled the prophecy of Jer. 33: 14, 15, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Here we have a "thus saith the Lord" that He will yet in the future establish a glorious and righteous Government on the earth, that He will perform the things promised David. The promise is in Ps. 132: 11, 13—16, "The Lord hath sworn in truth to David; he will not turn from it: Of the fruit of thy body will I set upon thy throne. . . . For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

The reign of Christ, earth's future King, is the only remedy for the evils which now prevail on this fair planet. When the "Lion of the tribe of Juda" (Rev. 5: 5) comes, and in Him is vested the authority now exercised by all the kings, rulers and parliaments of the world, and He sends forth the proclamation, "Fear God, and give glory to him; for the hour of his judgment is come" (14: 7), when He lays hold with unsparing hand upon the vested interests which obstruct general progress, He will "rebuken strong nations afar off" (Micah 4: 3) forcing them to lay down their arms and learn war no more. His judgments will shiver to atoms the institutions of men which shelter vice and misery, and deal with a strong hand the swift and powerful awards of justice. He will banish forever the false ideas and superstitions which like a pall have blinded men and women to the truths of Divine revelation.

When Christ comes He will establish a new and Divine arrangement; sentence against an evil work will then be executed speedily when He binds the devil—all sin and evildoers. He will then perform the glorious work which past centuries has proved man's utter incapacity to accomplish. He will scatter the proud rulers of earth, and place in their stead officers of peace and exactors of righteousness (Isa. 60: 17). Then, and not until then, will mankind realize their folly and come into subjection to the King of kings and Lord of lords. We are told in Jer. 16: 19 many will come from the ends of the earth and confess, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

The present state of things will not be changed, only for the worse, until then. Paul's statement in II Tim. 3: 13 will prove true: "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

The Nations Will not Submit Willingly

It seems strange that the masses of mankind would not gladly submit to the righteous rule of Christ when He comes. But no; the kings of the earth and their armies will go out to make war against the coming King (Rev. 19: 19). Then shall occur the Battle of Armageddon, the "battle of that great day of God Almighty" (Rev. 16: 14). Jesus will prevail against the forces of evil, and the Millennium shall begin. While no man knows the day and

hour of Christ's appearing (Mark 13: 32), we can know the times and seasons; and what is happening in our day among the nations of earth is evidence that the coming of the Lord draweth nigh.

When Jesus foretold in Luke 21: 20—24 the desolation of the holy city, He said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." He carries the reader down the stream of time past the Jewish Age which ended A. D. 70 with the destruction of Jerusalem, on down to the closing years of our Gentile times. Then what did He say should happen at that time to reveal the nature of the age in which we live? Read verses 25—28: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." We do not behold any disturbance among the planets or stars of the physical heavens; they are not shaking in their orbits. We behold no signs of decay in the sun or moon; but in the political heavens to which Jesus referred, we have witnessed and still behold a terrific shaking of the powers that be.

The Bible contains much evidence to prove that Jesus here referred to the lights of the political heavens; and the wonderful fulfillment we behold in this day proves that the God of Heaven inspired our Lord to foretell future events. He said to His disciples, in John 13: 19, "Now I tell you before it come, that when it is come to pass, ye may believe." What did He foretell should be the result of this shaking in the political heavens? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." If ever a prophecy met its fulfillment, that one is being effected now, with the great powers of earth working desperately to promote a state of lasting peace among the nations; and yet in dire fear of one another.

What did Jesus foretell next? "And then shall they see the Son of man coming in a cloud [of angels] with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What is nigh? "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (v. 31).

We will turn to Isa. 51: 3 and let the Prophet tell us of some of the wonders of that Kingdom. "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." What a wonderful time in which to live! Further, in verse 5, he says: "My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

Now see what is going to happen: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke,"—this present heavens or ruling powers shall vanish like smoke—"and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." This is just as Peter tells us (II Pet. 3: 10); the evil inhabitants shall pass away, but not the literal earth; for Eccl. 1: 4 states: "The earth abideth for ever." Peter says further that there shall be a new heavens and earth, wherein dwelleth righteousness. We turn to Isa. 65: 17 and find the promise.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into

mind." That is the heaven and earth of Genesis 1 which God is going to make; they are not all completed yet; Christ, the Ruler of "the world to come," is the only One. The greater number of those called out to reign with Christ in glory as a part of the new heavens are sleeping, awaiting the Resurrection.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." When Jerusalem becomes the metropolis of the entire earth, it will be filled with joy and gladness. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." There will be mortal nations on the earth, over which Christ and His co-workers taken out during the six thousand years shall reign (Rev. 5:9, 10), and they are the immortal rulers of the new heavens, over the new earth. Those taken out during the probationary period before the Second Coming stand at the Judgment seat to render their account, the faithful to receive immortality, nevermore to see death. And those on probation during the Millennium (when all shall know the Lord from the least to the greatest) shall be judged at the close of the thousand years. In that age there shall be no dying in infancy, "and the inhabitant shall no more say, I am sick" (Isa. 33:24). Life in that age will be of longer duration; they shall be instructed in the laws of health and will all live to be at least one hundred years old.

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; and they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. . . . They shall not hurt nor destroy in all my holy mountain, . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THE GRAND PLAN OF THE AGES

(Continued from page 2)

The grand plan of the ages shall not fail, for God Almighty is its Author and Executor—He who is able to declare the "end from the beginning, and from ancient times the things that are not yet done." "God is no man to break him word, no mortal to change his mind; he promises, and does he not perform? Does he not carry out his word?" His purposes are as unalterable as the order of the seasons, or the succession of day and night; and when the Kingdom has come and God's will is done on earth as in heaven above, then shall the jubilant populace repeat again the theme of the spheres, "*Blessed be the Lord, . . . there hath not failed one word of all his good promise which he promised.*"

Notice

Copies of THE MEGIDDO MESSAGE containing the series on the first three chapters of Genesis are available to subscribers at five cents each. The supply is limited.

PULLING UPSTREAM

WE ARE LIVING in a troubled world—a world of turmoil and confusion. The floodgates of wickedness have been opened wide. Evil and iniquity overflow as a flood of mighty waters. Where there was once a ripple of waywardness, now there is wave upon wave of corruption. How well we should realize that it will take a mighty pull to go against the forces of evil, to pull against the current *faster* than the flood rushes downstream.

Above the rising, swelling tide, comes the challenge of One who passed this way and reached the peaceful waters of immortality. Ringing in clear and distinct tones, His words come to us, "I have overcome the world—Follow me!"

This swift oarsman in the person of our Master provides us with an example of steadfast purpose. Though faced repeatedly by the tempter, His answer came each time with the same calm assurance, "It is written." His goal lay upstream, beyond the swift waters; and once having begun to pull against the current there was no altering in His intensity or direction.

Is it not a challenge to us to be likewise constant, steady in feeling, principle, and pursuit? Ours must be a controlled pull against the flood waters without and against our evil propensities within. Spasmodic zeal interspersed with leisure is a dangerous luxury. To make any headway, we must maintain our enthusiasm and pull against the current with all our might and strength. Upstream is where we meet opposition—where the tugging and pulling requires resolute and steady action. Upstream is where we strengthen our mental muscles; where we experience the exhilaration of battle and the inspiration of progress which downstream never provides.

There is but one force stronger than the downward trend and, by the grace of God, that force is ours. We have in our possession the power of God. We are not left helpless victims at flood tide but we can rely upon the Gospel, "for it is the power of God unto salvation."

With this mighty force within us we can be likened in part to the great buoys in the harbors. The waters may be swept into fury by raging storms and the buoys be dashed with spray and foam; nevertheless when once more the waters are calm, the buoys can be seen in their appointed places, steady and unmoved by the tempest. They rode upon the crest of the waves for they had that within them which kept them on top.

We are in possession of this wonderful power of truth and if coupling it with an indomitable spirit to pull upstream, rapid progress will be made. And though the waters are lashed into fury and wave upon wave confronts us, shall we not keep steadily on? Though pressed by the wind and dashed with the spray, when the storm finally subsides and the waters are calm, will we be found on top, steady and unmoved in the Harbor of Eternal Refuge? By the power of God we will!

Prayerful Moments

Help us not to be so slow to see the good in our brother and to see the evil in ourselves.

Help us to use rightly the trust committed to us for the good of Thy people and Thy glory.

Give us the conviction that with Thy help all things are possible, even the most difficult things that baffle us now.

Meditations on the Word

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Ephesians 6:24).

In the world of today with its numerous religious faiths and varied practices it is not uncommon to hear the expression: "It really does not matter what a man believes, if only he is sincere." The logic of such a position is untenable. Let a man believe sincerely that seed planted in unbroken soil will yield as good a harvest as that planted in a well-tilled plot; or that midwinter is as suitable for planting as spring; or that cockle will produce as good a harvest as wheat, and is it so? Experience teaches definitely that certain causes produce certain results. Error cannot be made truth by sincere belief that it is truth, nor does sincere practice of an unsound faith assure salvation.

There was no question about Paul's sincerity when he persecuted the saints. He thought he was doing God service, merely putting heretics to silence. On his way to Damascus, equipped with authority from the high priest, he was doing what he believed to be his duty. It took the blinding light and the voice from heaven to convince him that he was wrong—sincere as he was.

The teachings of the Prophets, Jesus, and the Apostles clearly indicate but one way of righteousness, one way that leads to God. Paul said: "One Lord, one faith"; Jesus stated: "Narrow is the way, which leadeth unto life, and few there be that find it"; and Jeremiah advised: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." As the sacred writers speak of only one way of salvation, so also did they condemn all other ways. Note Jesus' utterance: "If the blind lead the blind, both shall fall into the ditch." The leaders may be sincere, the followers may be sincere, but if the path they tread is wrong there is no salvation at its end.

Principally the words of our text are addressed to those within the Way, who understand the will of God and agree to serve Him. Therein lies the great need for sincerity. It is easy to begin but hard to finish; easy to make a profession but difficult to practice; easy to praise God with our lips but hard to give Him our heart also. To love the Lord in sincerity means more than sentimentality; it means a wholehearted keeping of the commandments.

To professing Christians there is no substitute for sincerity. Is it not painfully true that on many occasions when we went through the forms of worship and devotion, our hearts were not in the service? We did not feel the Presence of the Lord in our midst, nor did we have the joy that the sense of His nearness brings. Many are in this state continually.

Lack of sincerity may be manifested in numerous ways. The outward deportment will always be demonstrated by the degree of inward sincerity. Where the former is improper there is reason to suspect the absence of the latter.

Often we speak, and our speech may be orthodox; but it is superficial, for it lacks sincerity. We lack the deep conviction of what we try to say. Our words come not out of the depth of the heart. We may express thoughts about God, of Christ and His Kingdom, of eternity, but too often it is merely on the surface—no depth.

This is not the way God would have it, and it certainly

is not the way we desire it ourselves. Undoubtedly all Christians want to be alive, active, radiant with the message of Christ. They want their lives to be influential. The beauty of it all is that we can be just that way. We can be joyful, radiant and filled with every good Christian quality. The trouble has been our lack of sincerity. Our hearts being divided, we try to serve more than one cause. Not having a fixed goal, we clamor for variety. Unhappy? Yes! for no power in heaven or earth can make that individual happy whose allegiance is divided.

Anything less than 100% sincerity does not bring full satisfaction in Christ's service. We receive according to our giving. The Chinese have a saying that you cannot put out a fire in a load of hay with a cup of water. Great results demand great effort! Then there is the Spanish proverb: "Pay the price and take what you want." Full price, full results! Full consecration, full enjoyment in Christ! True sincerity, great peace now and glorious hopes of the future!

An interest and enjoyment in one's temporal vocation always make work easier, whereas otherwise it could be galling; so the whole cross—the cross of self-denial—is easier to carry than the half cross.

The New Testament records the fate of some whose sincerity was only partial. Read the doom of Ananias and Sapphira for their attempted deception (Acts 5:1-11). Other direct cases are mentioned, but note especially Jesus' terse message to the Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, . . . I will spew thee out of my mouth" (Rev. 3:15, 16). True sincerity was lacking. Lest a similar fate befall us, more than ever we should heed Paul's admonition to the Philippians: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ."

We read that Jesus took Peter, James, and John and went up into a mountain. As He prayed there "the fashion of his countenance was altered." A similar change in the fashion of our lives can occur when we really begin to serve God in sincerity. When we let the words of God dominate our life so that to do His will is our delight, and when we can say with Jesus, "Thy will, not mine, be done," our sincerity will be unquestioned. All this brings us face to face with that vital word, "self-surrender." There is no other way. When the "self" is wholly surrendered the minor denials then are insignificant.

Jesus could pass through His trying ordeal because of His assurance that God was with Him. In His prayer He said: "I knew that thou hearest me always." Paul declared: "I know whom I have believed"; and John stated: "We know that we are of God." This gave them reason for sincerity in their love to God. Deep convictions produced outstanding lives.

There is wise counsel for us in their experiences. We too need deep convictions of our faith in order to love the Lord in sincerity. A weak faith can produce but weak results or none at all. God's Word still stands, as it ever shall, and its pages furnish abundant faith for all who investigate them. And a life rich in faith will demonstrate sincerity in its service for God. There will be no occasion to despair, no fear because of the uncertainty of the times, nor will the thought arise that somehow things have got out of God's control; but a life rich in faith will turn to Him in confidence as the Director of Earth's destiny and continue its service in sincerity.

ITEMS FROM OUR MAIL BAG

A letter of thanks comes from a reader at Winnipeg, Man., Can.

"Dear Friends of the Megiddo Mission Church: I want to thank you for the wonderful way you interpret that wonderful Book, the Bible, in THE MEGIDDO MESSAGE. I just cannot express how much I enjoy the MESSAGE.

"Some of your wonderful friends from your city visited here last summer and they dropped in to see me, but I'm sorry I was away at work at the time. I really would have liked to have met them. . . . I also want to thank you very much for the beautiful card you sent me of the true Christmas. Christian Greetings, J— L—."

From a faithful reader at St. Paul, Alta., Can., are these kind words.

"Dear Brethren: Enclosed please find \$5.00 for renewal of subscription for the most inspiring MESSAGE, also *Bible Lessons*; and please accept my thanks for sending the MESSAGE without any interruption.

Yours faithfully, L— K—."

From far-away Lagos, Nigeria, Africa, is the following grateful expression.

"Dear Sir in Christ: I have to thank you for THE MEGIDDO MESSAGE that is being sent to me every time. THE MEGIDDO MESSAGE is a light that gives light in the dark, for since I have been reading it I have known more about the Bible. For THE MEGIDDO MESSAGE makes one to know the Bible, which I could not of myself. The Bible that I read today is through the MESSAGE, for I cannot enjoy Bible reading without the MESSAGE.

"Every time I used to give my friends THE MEGIDDO MESSAGE for reading, but after some time they have to ask me: What is this Megiddo Mission Church, and how was it formed; or what was the history of the Church? And sometimes I have to answer some and cover some questions with Bible teachings. So kindly send me the *History of the Megiddo Mission*, and enroll me as a member of the Church. May the Almighty God be with you all.

I am, yours in Christ, L. O. K. C—."

A young sister at Sayreville, N. J., sends a good letter.

"Dear Sister: Isaiah tells us, 'Seek ye the Lord while he may be found, call ye upon him while he is near.' The Prophet knew that there cannot be any postponing. For time plays an important role in this undertaking of mending the old self and in perfecting the new creature. This work is not accomplished in a day, a week, or a month, but requires a lifetime of conditioning. It calls for every ounce of our courage, fortitude and willingness to stand against the wiles of sin. If righteousness is to prevail, we ought to search our hearts, and see whether our prime endeavor is in pleasing God in His truth.

"There will be many temptations, stumbling-blocks, and falls along our course. But all these trials and tribulations are the means by which a Christian can prove himself a new character. As Paul said, 'we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.' Then, let us rejoice at our trials and remember that 'all things work together for good to them that love God.'

"If we look ahead with our eyes fixed upon the end of the straight road we will find that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

Your sister in the Truth, S— L. W—."

A sister at Carrollton, Ohio, replies to the monthly letter.

"Dear Sister: Yes, truly we should be so thankful that God through His beloved Son has given us the Truth. And as the world is in deep darkness and know nothing of the Truth, we must keep our lights shining brighter and brighter; for we must be an example to the world, that they may by our good works which they shall behold, glorify God in the day of visitation. And as you said in your letter, life is short, and death can come to us at any moment. Now is the time to work when we yet have time and opportunity. We must 'work while it is day: the night cometh, when no man can work' (John 9:4).

Your sister striving, L— W—."

We trust that the hope of the sister at Moorcroft, Wyo., comes true.

"Dear Sister: Thank you so much for your encouraging letter. It was especially encouraging to me when you said it takes faith in God to turn from this evil world, simply because God's word declares it is wrong. . . . I would like nothing better than to 'flee out of Babylon' for I know that the coming of our Lord is nigh, and I also know that I am such a leaky vessel—God help me. . . . If I could only find one other person of like faith, it would make it so much easier. But those who can see that the Megiddo faith is true and right, either will not or do not think we have to cleanse ourselves of all evil. They say we cannot do so, that Christ did that for us. But if Christ did that for us, why do we have to work out our own salvation with 'fear and trembling,' and why did He say, 'To him that *overcometh* will I grant to sit with me in my throne'? Praise God, I can see light, and with His help I'll some day be an overcomer. Love to all at the Mission, from one striving. I need your prayers. Mrs. L— T—."

A sister at Gloversville, N. Y., sends this reply to the monthly letter.

"Dear Sister: Since receiving your letter I have read it over many times, and found so much that is of great help to me. I am very happy in the Truth, and am striving to do better each day. I keep in mind at all times Ps. 119: 105. I think it beautiful; it says so much in few words.

A sister striving, A— K—."

A PRAYER

Help me, O God, to do Thy will
In all I undertake;
That every deed of mine may be
For Thy beloved sake;
That I may spread Thy gospel to
The corners of the earth
If only by example for
Whatever it is worth.
Help me, O God, to sin no more
In any shape or form,
But always to adore Thee with
A loving heart and warm.
From this day forth I want to serve
And strive to make amends
For every wrong I may have done
To strangers or to friends.
Give me Thy grace, and light the way
To Thy eternity;
And if I stumble and I fall,
Be merciful to me.

—Sel.

"HEARKEN, O DAUGHTER, AND CONSIDER"

Psalm 45:10

Hearken, O daughter, consider your ways,
Remember, we're in the very last days;
For the world is like to a troubled sea,
As the Prophets foretold that it would be;
And above its tumult we clearly hear
The bells of prophecy ring loud and clear.
They herald the coming of a righteous King,
For a reign of peace on the earth He'll bring.

It is easy to talk of the world to come,
Of the joy and bliss of that heav'nly home;
But the thought which should concern us today:
Am I doing my best in this narrow way?
A book of remembrance is being kept,
Which will show if we toiled, or slumbered and slept.
For the angels are keeping a record true
Of everything that we say and do.

When the Judgment is set, and the books opened wide,
From the record there we cannot hide.
Will our hearts thrill with joy, or turn in despair,
When we hear what the angels have written there?
Will the King our beauty greatly admire?
Shall we be a jewel He will desire?
Shall we an abundant entrance then gain?
Or the work we have wrought have been in vain?

Let us consider these questions, and resolve anew
That we will be numbered with faithful few;
We will now put our shoulder to the wheel
And push right along with greater zeal.
Our mind, might and strength must be brought to bear
If we are worthy the glories to share.
The time is now short, we must hasten on;
We dare not linger, if a crown be won.

If a child of the King we aspire to be
Then we must awake, our besetments see;
Must humble ourselves 'neath His mighty hand,
Be ready to hearken to each command.
To be a daughter approved of the King,
An offering of self we now must bring:
A heart thoroughly cleansed, set free from sin,
Becoming thus "all glorious within."

—M. I. M.